

# The Parables of JESUS



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## FOREWORD

This book, which deals with the parables and miracles of Jesus, is the first of several that I will be making available. The information contained herein was first presented as a part of the ministry I conducted for many years in San Diego, California. It is based upon the foundation of teachings of Mikkell Dahl of Canada, and I have 'worked it over' to put in this booklet form. I am sure that you will find it very valuable in your Christian studies and for giving to your friends and family. Remember, it is part of a series. Be sure to request the other booklets in this set.

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## INTRODUCTION

The purpose of this study will be to carefully examine the life of Jesus and places He traveled, so that a more firmly founded faith would lead to a consistent walking in His ways. Therefore, we will commence with some simple suppositions, establish their proof, and proceed to the next logical step. Thus we shall be able to see and understand from the very beginning the ground which is covered and that which becomes established by undisputable proof.

How can we evade the conclusion that everyone who has dared to think and express thoughts has been impelled by the conviction that his particular concept has been the one outstandingly correct? Hence, with the passing of time, the number of creeds, theories, and private interpretations increase. In the following, it is hoped to demonstrate not more theories, but rather to present a perspective of God's manifestation that will speak for itself: not to add to the already existing confusion, but to present an increased perspective of truth by lifting the veil which has kept so many in darkness and partial understanding.

In Ephesians 3:5-6, Paul, the great apostle to the Gentiles, states clearly that the mystery of God's Will had been hidden down through the ages, that only then had it been revealed to His holy apostles, *"that the Gentiles should be fellow heirs, and of the same body and partakers of His promise in Christ by the gospel."* That fact was never understood by Israel previous to that time. Paul wrote of the same "mystery" in his second letter to the Corinthians (3:12-18). In the words of Paul, we are clearly shown that Moses' act of veiling himself (Ex. 34:33) had an important significance of prefiguring the mystery of God's

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tiles came as a staggering shock. To them, they only were God's chosen people. They understood little of the "mysteries" of God's Will up to that moment. Ever since, the church has maintained much of the same psychology - that they have received the fullness of light and that there is nothing more to look for. That for which we neither look, nor pray for, is usually very slow in coming. Yet we must understand that God changes not (Heb. 1:12). If so, then the tactics He employed in the days of Moses remain as the basis of His work. In other words, He reveals portions of truth, "here a little, and there a little", as and when it is expedient for man to receive it. We must therefore, reach out with eagerness for His added portions of truth.

We have seen how the veiling by Moses typified a mystery which would not be understood by His people. He (Moses) was a type of Christ, therefore do we know that the mystery of His Will would not be fully discerned through the ordinances of the Divine law, even through most of the Christian dispensation of grace. We also know that as "the son of the Promise", Isaac was a type of the promised Messiah, who was to be the Son of the heavenly High Father, which is the meaning of Abram (high father). It then follows that Rebekah was a type of the Bride of Christ. The fact that Rebekah threw a veil over her face when she got off the camel, as Isaac was approaching in the field, would remind us of a mystery which is to enshroud the church of Christ right up to the last moment of her stay on earth.

### THE TWO VEILS OF MOSES AND REBEKAH

There were two veils, one for Moses, and the other worn by Rebekah. These two veils answer to the two veils in the Mosaic Tabernacle. The first veil separated the profane court and has

It was not given to the church at Pentecost, nor in the few decades following, to reveal all truth for this dispensation. The glorious storehouse of Spirit is awaiting with magnificent treasure for those who will seek out gems never before revealed. We shall now see how the mighty parables and miracles of Christ our Lord not only constituted great works in His day, which witnessed to His Divinity, but also constituted doctrinal truths, as well as clear cut prophecies regarding the end of the age.

If Jesus was but a common man, although intellectually learned, we shall not find His footprints distinctly different from that of others. But, if His words and deeds can be irrefutably established to conform to a standard and intelligence not common to mortal man, then shall we have ample evidence that He is the One He claimed to be, namely, the Son of God.

If He was the Son of God, then we must assume that His words and actions were (a) not His own, but conformed to the will of His Father in heaven, (b) from an intelligence that would possess the quality and value which is able to stand up to man's keenest analysis and emerge victorious. If God dwelt among man in human flesh, teaching man through Jesus of Nazareth throughout a period of 3½ years, then we must assume that His words were infinitely more than that of common conversation, even, A REVELATION OF GOD TO MAN WHICH PORTRAYS A BROAD SWEEP OF THE CREATIVE PLAN FOR MAN'S DESTINY, AS WELL AS UNFOLDING THE SECRETS OF LIFE ITSELF, WHICH, WHEN UNDERSTOOD AND APPLIED ACCORDING TO THE TEACHINGS OF GOD, WOULD RESTORE MAN TO THE LOST ESTATE OF EDEN AND MUCH MORE!

When these basic theorems have been established and proven, it then becomes our sacred privilege and DUTY to consider such truths with all seriousness. This should be done in order that our lives,



through the wisdom of God, may be conformed to the footprints of Christ (I Pet. 2:21, Eph. 4:13), to the enrichment of our own lives and to the growth of the body of Christ. Such positive proof shall constitute that TANGIBLE EVIDENCE which shall be the means of engendering an unshakeable conviction of truth and a new life filled with joy. Should you find it difficult or even impossible, to believe certain portions of material, do not let that bother you. When you sit down to a well laden table, do you get up and walk away because an item which is not to your liking has been placed there? Or do you eat that which is to your taste? Practice the same common sense in this study.

Does a corrupt tree bear good fruit? Does the mind of a structural engineer work in patterns of fantasy, or in that of basic progressive factors? Many have claimed that Jesus was but a great teacher of His day, at best. Yet by His footprints and their measure, shall we know The Man. If He was but a common man, though a great teacher, then His footprints shall be found common to that of other men - and surely not in the stature of God Almighty. But if He was the Divine Logos (The Word) made flesh, then shall His footprints be traceable in the Glory of the Living God, and His words radiating a glorious light. Innumerable facts shall be placed on exhibit. The evidence is overwhelming and the verdict not difficult.

### THE GREAT NIGHT OF SPIRITUAL DARKNESS

Jesus declared that a great night of (spiritual) darkness would descend upon earth, during which time no one would be able to work (effectively) (Jn. 9:4). Look back on the record of history. In the political arena, we have corruption, and often rule, by those least fitted (spiritually) to rule over us. While in the religious circles, we have met men teaching the doctrines contrived during the dark ages, and were it not

for our civil laws which protect human life and property, ecclesiastical tyranny would still stalk our land. Terrifying was that darkness which engulfed the world, to such extent that a portion of that age would become known as "The Dark Ages."

In our day, we have only graduated from the stages of piracy and highway banditry into that of legalized robbery. Truly a great night of spiritual darkness settled upon the world in the early part of the Christian era. And neither have the most enlightened among our theologians as of yet gotten their eyes opened. They are still teaching those so-called truths perpetuated during that age of darkness. Jesus said that darkness would descend, and is it not common for men to sleep during the night? But, "while men slept, the enemy came and sowed tares" (Jn. 9:4, Matt. 3:25). Thus, the two passages strengthen each other, that is, during that darkness, the old enemy, Satan, would sow tares.

### JESUS, THE LIGHT OF THE WORLD

Jesus declared Himself to be the Light of the world while He was in the world (Jn. 8:12), and we cannot dispute the fact that His teachings have become the very cornerstone of society among the most progressive nations of the world. Neither can it be denied that although Christians are still a minority, there are no nations on the face of the earth today which merit the slightest recognition in comparison with the Christian nations, be that in industry, government, or spirituality. And the Christian nations which have denied Christ (through the voice of their governments) have commenced to quickly slip into barbarism. So, we must admit that the teachings of Jesus have become a factual light to hundreds of millions of people which make up the most progressive and leading nations of the world.



Hence, His claim to being the Light of the World while in the world has been established by the march of history. Although night has settled in, the very memory of that true light has shown down like a beacon through the centuries, giving off far more light than that which has been available to non-Christian countries. These two quotations from Jesus are far from sufficient evidence on which to base the evaluation of His stature, but they do indicate that His word is worthy of further consideration.

It was Jesus who alerted His ear to hear every word of His father, for He said that His doctrine was not His own, but of the Father. If, then, His every word emanated from the throne room, how intensely should it behoove us to dwell upon His every utterance with a consecrated heart, that the light of spiritual glory may flood through our being. We will now therefore proceed to view a portion of beauty, where the might and majesty of Infinite Wisdom is manifest.

## PARABLE OF THE GRAIN HARVEST

Are the fields of wheat and barley white (ripe) to harvest BEFORE their season? (Jn. 4:35). Obviously Jesus was not then speaking about the harvest of wheat and barley or other grains, but of the whitening of HUMANITY, awaiting the harvest unto the Lord (Matt. 13:39, Rev. 14:15-16). It is recorded that at about the age of 12, Jesus was in the temple questioning and discoursing with the scribes - He was about His Father's business (Lk. 2:42, 46, 49). If, as a child, He professed to be about a spiritual business, it is only logical that later on, as a teacher, He concentrated and channeled all of His resources in that direction. Therefore, could it be fully expected that the statement concerning the "harvest" was not spoken about earthly matters, but of a spiritual condition. That it was not pertaining to earth conditions is evident, but rather referred to the slumbering during the spiritual darkness.

Was His linking the anticipated grain harvest with that of a spiritual harvest but another "casual" remark? Jesus said, *"There are yet four months, and then cometh harvest..."* (Jn. 4:35). Here He spoke of time, but the factors of time, as related to man, must be equated into CORRESPONDING SEGMENTS OF ETERNITY IN WHICH GOD DWELLS. We are concerned with God's perspective, and it is stated that 1,000 years are but as one day with God (II Pet. 3:8). In other words, God's work week of 6 days becomes 6,000 years; in order to reap His harvest for which He bled and died.

But why should we attribute a harvest to God at the end of 6 days? Because He rested on the 7th day from the previous work and beheld everything was good (Gen. 1:31, 2:2). As the perfect man was the choice fruit of God's creative manifestation during the first septenary cycle, being created on the 6th day (Gen. 1:26-27, 31), so must the harvest or fruit of that creation, man, be brought forth at the end of the second septenary cycle, even the "new man" with a glorified body. To this did Jesus affirm, that "*the harvest is at the end of the age*" (Matt. 13:39).

So, we do have more ample evidence of justification for linking a world harvest to God once out of 6,000 years, even as man gathers a harvest once in 12 months. Therefore, if 1 year or a season of God's labor, is as 6,000 years, comparatively then, 4 months would equate to about 2,000 years ( $1/3$  of 12 months = 4 months, therefore  $1/3$  of 6,000 years = 2,000 years). Approximately an even 4,000 years intervened between the fall of Adam and the birth of Jesus, leaving 2,000 years to the end of the 6,000 year work week, and consequently, the consummation of the age. To this 2,000 years we should add the approximate 30 years from His birth to the time of the saying (which would yield 2,030 years). But neither must we forget that they were not speaking of a harvest which would commence precision point at 4 months, but rather of an event which would last over a period of 2 weeks or more, which was then expected to commence in approximately 4 months. With this thought in mind, we should reflect comparatively on the fact that where 6,000 years are contrasted with 12 months, then each day of the year would correspond to 17 years. Thus we see that a few days discrepancy in the precise "four months" unto the harvest would amount to half a century here on earth, in God's corresponding time schedule.

We see unmistakeably that this statement of Jesus was in divine harmony with that of there being a harvest at the end of the age. "*The testimony of Jesus is the spirit of prophecy.*" (Rev. 19:10). Although this could have been a coincidence, yet we must realize that there is a real possibility that He took the words out of their mouths and applied them to a divine event with a prophetic measure attached, for generations to come and behold -- as well as place His own identity and signature upon it.

### A PROPHET HAS NO HONOR IN HIS OWN COUNTRY

So, let us proceed. Jesus, on His way to Galilee, came to the land of Samaria. He there abode two days, but then departed testifying "*that a prophet has no honor in his own country*" (Jn. 4:40, 43-44). The province of Judea lies in the south, while that of Galilee was in the north, but BETWEEN the two lies the province of Samaria (Jn. 4:1-4). We find Jesus at Sychar, talking to the woman at the well (Jn. 4:29). At the request of the people He stayed with them two days, teaching, then departed into Galilee, HIS NATIVE COUNTRY! The paradox which shouts out at us is the bold declaration of His going back to Galilee, for "a prophet has no honor in his own country". Yet, GALILEE WAS HIS COUNTRY!

When we read the text carefully, the unavoidable impression we gather is that He had to leave Samaria, for 'a prophet is without honor in his native land'. But, we know that Galilee was His homeland, yet it was there He went. What a colossal contradiction from the casual perspective. For had the narrative told us that He tarried long in Samaria, postponing His return to Galilee ("for a prophet has no honor in his own country"), then would the statement have made sense, being in agreement with known facts. Yet that is the very

OPPOSITE to what His statement said! In the life of a common man, we may rightly expect more error and numerous imperfections, but Jesus, as the Divine Word incarnate, could manifest no trace of imperfections, in His life. We must make an adjustment to the perspective of God, enabling us to examine the seeming paradox from HIS view. We must construe His conduct in terms harmonious with that of HIS being. FOR AS AND IF HE WAS THE DIVINE LOGOS, THEN HIS CONDUCT WOULD OF NECESSITY BE CONFORMED TO THAT DIVINE PATTERN.

We might profitably reflect for a moment on the life of a successful businessman. The fact of his being successful means that he has governed his conduct with discernment. And were we to look in on his life, we would find that from morning to evening, his every deed has a purpose. There would be no idling away of time. Thus are we justified to look for sound reason in every move of the successful businessman. Therefore, does reason compel us to expect much more from God in human flesh, who was about His Father's business.

In Bible times, places and people were often given special names to bring out thoughts or events linked with that place. With this realization, we must carefully investigate the meaning of the names used, in order to get at basic fundamentals involved. In connection with this particular episode, we have "Samaria", which is derived from the Hebrew "Shomeron", which means a "watchtower". "Galilee" is derived from the circular or heart-shaped sea by the same name. Thus its meaning is that of a "circle" or a "ring". We should also glance at Jerusalem and Judea. "Judea" is from "Judah", and means "praise". "Jerusalem" means "city of peace" and thus, because of its being the chosen seat of Israel's government, it becomes the city of the Great King. IF GOD CHOSE TO MANIFEST HIMSELF TO MAN, IS IT ASSUMING TOO MUCH TO SUPPOSE THAT IT

WAS WELL WITHIN HIS POWER TO PREARRANGE NAMES OF PLACES AND PEOPLE IN ORDER THAT THEIR PLACEMENTS AND MEANINGS SHOULD DOVETAIL WITH SPECIAL EVENTS AND CONSTITUTE CERTAIN DETAILS OF THE MESSAGE TO TO MAN?

If we have been careful readers, we know that by far the greater portion of Jesus's words and works took place in Galilee. Therefore, since He commanded His disciples to traverse the entire earth and evangelize the nations, we cannot escape the link-up between the meaning of Galilee and that of the circumference of the entire earth (Isa. 40: 22). In other words, the works and words of Jesus performed in Galilee were set in frame to portray for us God's message to the entire world, for the gentiles (Isa. 9:1).

As Jerusalem was the seat of His people's government, we must link His words there, and in Judea, with a specific message to the Jewish people. *"He came unto His own, and His own received Him not,"* (Jn. 1:11) hence did He turn His face to another people. So we see the logic of most of His time being spent in Galilee to thereby speak to the balance of the entire world. Samaria lies between Galilee and Judea. Jesus was born in Bethlehem (which means "house of God's bread") of Judah, and in that way He "came unto His own" to be their King. They should have praised and acclaimed Him (the meaning of "Judah") because the promised King had been born to them. Instead, He was "despised and rejected", so He turned His face away and went unto Galilee that He might speak to the world. Neither would they have known how to receive him, as Israel had been especially tutored for that purpose. Therefore, did He organize a small group of followers to evangelize the world. Yet that would take a long time, therefore did He say that He would return from where He came (Jn. 16:28).



Now we have the main features of the symbolic return from where He was, and that should speak out to those "awake". He had been in Judea, where the rulers would not accept Him, so He departed to Galilee, but He must go through Samaria, which lies in between. We have "His coming to His own" (in Judah), and His turning after not being praised to the rest of the world (by going to Galilee). But in between lies Samaria, the land of the "watch-tower". According to the Word, He went back to heaven. Therein does the symbolic picture become perfect. Samaria (land of the watchtower) from whence the vigil is kept, lies between His coming to Judah and that of the world and, therefore, is a beautiful symbol of the heaven-world, from where the all-seeing eye of God keeps watch over man (Ps. 102:19). He must go through Samaria, states the Word. He must go to and sojourn in heaven BEFORE coming to the world (Galilee). We are told that "He abode there two days" before going to Galilee (Jn. 4:40). So His tarrying 2 days is the dramatization that He would abide 2,000 years in heaven before coming to the world at large (II Pet. 3:8).

Now we are in a position to look again at the paradox.

*"Now after two days He departed thence, and went into Galilee. For Jesus Himself testified, that a prophet hath no honor in his own country."*

Jn. 4:43-44

Surely from that perspective it is simple to understand, for indeed heaven is His OWN COUNTRY! Precisely that is what the wording seems to convey - that Samaria was His native land! And so it was, SYMBOLICALLY. To this also did Jesus allude when the Jews said, "Say we not well that thou art a Samaritan, and hast a devil?" Jesus answered, I

have not a devil'", but not one word denying that He was a Samaritan (Jn. 8:48-49). Why should He not be able to remain there and still retain His honor? The prophecies are almost too numerous to mention where it is recorded and assured that He is to return in "flaming fire" to destroy those who are destroying the earth and that He is to establish the kingdom in righteousness and take out of the gentiles a people for His name. So the answer is clear. If He returned to heaven, then He MUST return to earth to fulfill all the promises or otherwise He shall lose face in the presence of all the angelic host! The very Son of God must honor the testament in order to retain His honor in the sight of every heavenly and earthly inhabitant. So do we see the amazing TRUTH and HARMONY in the otherwise seeming contradiction. He must go through Samaria (heaven) and tarry there two days (2,000 years), then with determination, He shall arise and return to the world, for, "a prophet is without honor in his own country". Then comes the seventh day of rest to His people. Lest we begin to limit the Lord AGAIN, it will be well to probe further into the significance of other factors involved through the woman at the well.

Natural Israel was not willing to be made ready at the time of the Lord's coming in human flesh. She refused to receive her Bridegroom, choosing instead to continue her illicit affair with Rome, who was living with her at the time. The woman in scripture has many applications, one of which is that of the church. Since this episode took place previous to Calvary, the church was that group of people known as the Jews. Jesus symbolically alluded to this fact in His discussion with the woman of Samaria (Jn. 4:16-18). He said to her, "Go, call thy husband, and come hither." The woman answered and said. I have no husband. Jesus said unto her, Thou hast well said, I

*have no husband: for thou hast had five husbands: in that saidst thou truly."* (Jn. 4:16-18)

In the Greek language the word for husband and man is the same. Only the context can determine which word should be used. Jesus was NOT saying that she had been married five times, but rather that she had lived with five different men, and the man she was now living with was not her husband. Repeatedly had God accused Israel of being unfaithful to Him and having affairs with other nations and their idol gods, which resulted in her captivity to those nations with whom she had to live. Thus the five men which Jesus accused Israel of having had an affair with were Egypt, Assyria, Babylon, Medo-Persia, and Greece, and the man who was living with her at the time was Rome. And so did Israel testify before Pilate, *"We have no king but Caesar"* (Jn. 19:15) and *"We will not have this man to reign over us."* (Lk. 19:14). Therefore was Jesus crucified. But the death of the Bridegroom was used to redeem all of sinful humanity and put into force a new marriage contract, and with this a new spiritual Israel. *"Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk!"* (Isa. 28:9).

We have considered two interesting exhibits in the course of Jesus' life. The first made it emphatic, to the impartial, that Jesus did not speak casually of the harvest of grains, but that His language was conformed to a spiritual condition. In the second instance, we have seen the preposterous ways of man, construing the recorded words of Jesus to refer to a temporary earthly condition. However, we have seen that by making an adjustment of perspective within ourselves, and orienting our vision and judgment to harmonize with His, it becomes amazingly suggestive that He was the Son of God. Far too long have we been told to accept the literal word on faith (for that is

the way of all other religions) - "just believe". Blessed indeed is it to accept on THE faith, but where is that two-edged sword of Christ that comes in and cuts asunder to provide truth and its proof? Unless we go on in that faith, then is progress stifled and we come under His words of admonition, "*O fools, and slow of heart to believe ALL...*" Lk. 24:25.

Alone did the mighty Master walk the paths of Palestine; no sleek car to move Him on His journey. The dust of the roads of Galilee He knew intimately; tasting weariness, to bear words of life for the hungering of mankind. Yet, in the midst of all, He rejoiced; praising the Everlasting Father because Life and Truth was being revealed and made manifest to babes, but kept hidden from the wise and prudent (due to their own conceit) (Matt. 11:25; I Cor. 1:26-31).

As the house of Israel in the days of old limited the Holy One, so likewise we today have manifested the same pattern of unbelief. Not merely the people at large, but also our leaders and clergy. Scarcely more than the husks and chaff of Truth's Word have been ministered down through the darkness of this night. Yet God, who rules over all things, shall turn darkness into light and man's apathy into glory! Through the travail brought by the darkness, more will be put through the fire of refinement that He might gather a people for His name. As soon as the pressure of conditions has brought this about, then will He return with His Bride to reign over His kingdom. Then shall the door open wide, that truth may spill freely from sea to sea, and the knowledge of the Lord will fill the earth to overflowing.

## PARABLE OF THE GOOD SAMARITAN

To the mind of many, the parable of the Good Samaritan (Lk. 10:25-37) may seem trite. Why is it that "the testimony of Jesus" has been so rudely glossed over by our ministers, ignoring its "spirit of prophecy" (Rev. 19:10)? Let those words take deep root within you, and know for a certainty that whatever His words may be, that which appears on the surface is but the smallest portion of truth's perfection, and there also **MUST** appear prophecy as its proof. Yet triteness shall emerge into newness and the forgotten shall live.

The common and usual perspective of this parable is well known, and some good points of truth have been stressed. The setting is Jerusalem and Jericho. Jerusalem is the city of the Great King, and means the "city of Peace". It then typifies the heavenly city of God (Rev. 3:12; Gal. 4:26). Jericho means "moon city", and as God is the sun of His own city (Rev. 21:23), so does Jericho, the moon city, typify the distorted and reflected light of God in this world of ignorance and sin. As the moon is to the sun, so is our present earthly habitation to the New Jerusalem above. It would be difficult to find a more apt representative for this earth life than that of the "moon" city's dull distorted reflection of His Spirit light. It should also be observed that Jericho lies to the north-east of Jerusalem. North links with materialism and carnality, while east is that of man's illusory lights. Thus, even the geographical placement of Jericho speaks of the carnal human being, separated from the true light of God. It was Adam and his children who were driven eastward from Eden and have now gone berserk in the carnality of Jericho's "moonbeams".

*"A certain man went down from Jerusalem and Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead," (Lk. 10:30). This journey*

of the man who went down to Jericho, speaks of the same truth pattern as those spirits who dwelt in the Jerusalem "which is above", whose abode was that of peace in the Father's House (Lk. 15:11-13). He made the statement to show forth that which took place in the distant ages ago, when virgin spirits, begotten by God (Zech. 12:1; Heb. 12:9), went out (down) from the presence of God (Jerusalem above), to take on mortal flesh in this earthly school of Jericho's reflected and distorted light. DON'T LET YOURSELF STUMBLE at the clearcut statement of the pre-existence of the human spirit with God. For, according to the doctrine of men, each babe born represents new life fresh from the hand of God. Such ideas have been hatched in ignorance of the night, having no foundation in the Word of God. In Jeremiah 1:5 we are explicitly told by the Spirit, "*BEFORE I formed thee in the belly I KNEW THEE*" (Jeremiah 1:5). That which God creates at or near birth He could NOT know beforehand! He could know ABOUT him, but not experientially know him. Yet through an unspecified amount of time, the pre-incarnate spirit of Jeremiah dwelt in the presence of God, in which estate God knew him. Thus did God know him before He formed him in the womb and not just about him, as through testing and proving (Deut. 8:2).

The same pattern was also given to us by the Almighty through the life of Abraham. Abram, which name means "high father", symbolizes the spirit within us which was called out of Ur, meaning "light". Ur symbolized the Jerusalem above. This spirit thus comes down to dwell in Canaan (meaning a "low-land" and typifying the world) (Gen. 11:32-12:1). But lest those who teach the doctrine of men say this is too vague, we must not forget the words of the prophet Isaiah.



"Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood FROM THE FOUNDATIONS (the creation and formation) of the earth? (Isaiah 40:21). HOW could you understand at the creation of the earth if you were yet unborn? Let the theologians answer that one! ACCEPT HIS WORD AS TRUTH AND BELIEVE IT WITHOUT INTERPRETATION!

Who are the thieves which wounded and stripped him, leaving him half dead? They are the same thieves between whom Jesus was crucified! One on the right hand and one on the left. The one on the right symbolizes false religions; while that of the left symbolizes human reason which engenders vain philosophies founded in the moon's distorted rays. Between these two is crucified every human spirit after being wounded and stripped and left to die. But why the term "half dead"? It is time that we realize that the Lord of Life used no unessential words or phrases. That term implies clearly the dying condition of the person, and unless help were to arrive on time, the victim would die completely. Thus did Jesus say that those who believe not are judged already (Jn. 3: 18)..

What a tragic scene we see as the victim lies still, bleeding and helpless. Then a certain priest by chance came down in the way, but seeing the victim, he *passed by on the other side*" (vs. 31). Has not the Living God instructed and ordained priests from ancient days to care for the flock? But true to the parable, soon they wax gross in their self-sufficiency, caring not that humankind is perishing for lack of understanding, and held back (Lk. 11:52).

Since the priest did not care, we could scarcely expect better from a Levite. They were ap-

pointed by God to serve the tabernacle (a type of our body - I Cor. 3:16). Thus do the Levites typify our vain philosophers, intellectuals, scientists, doctors, and other so-called servants of humanity, who have dismally failed to accomplish a thing for the wounded human spirit separated from God and doomed to die UNLESS help arrives in time. True to the parable, the efforts of such do not even approach near to the victim in his state of need.

However, "a certain Samaritan, as he journeyed," states the Word, stops to help. Samaria or Samaritan, as you should recall, means "watch-tower". Who then is the "Samaritan" who beheld the victim of the thieves and goes to his aid? Who is it that comes from the land of the "watch-tower", lowly and riding upon a beast? Christ alone fills the picture. Previously, we saw how His abiding in Samaria for two days portrayed 2,000 years in the heavenlies, and neither did He deny that He was a Samaritan (Jn. 9:48-49). It is Jesus Christ, the man from Samaria, as He journeys, who beholds our half dying estate and has compassion that we might have life and have it more abundantly.

In Verse 34, of Luke 10, we read where the good Samaritan bound up the wounds of the victim, pouring in first oil, then wine. Did not Jesus know that wine had to be poured in first, before oil? For, a good wine is of high alcoholic content, and acts as a cleansing agent for the wound. Oil was the emollient to be applied AFTER the wound had been cleansed. Were the oil to be poured in first, as the parable states, then wine would wash out the oil. Such would be the tactics of the highly ignorant. But the ways of God are not the ways of man (Isa. 55:8). THIS IS THE INSIGNIA OF GOD ALMIGHTY, that we might recognize it as the inbreathed word of Truth.

From the material perspective it becomes folly, yet from the perspective of God as He deals with the half dying, it becomes the glorious truth through Jesus Christ our Lord! Hear, then, the truth which engenders into life.

The oil was used for light. Scripturally, oil is well recognized as the symbol of God's Spirit work (Zech. 4:1-6). It is that which quickens life, while wine is the symbol of the blood of Christ (Matt. 26:28). Even the poor in understanding know that the cleansing blood of God's Lamb is not available in bottles at the store, but that it must come through faith in Jesus Christ. How can anyone have that faith UNTIL the Spirit of God has come first and applied His emollient (oil) for enlightening of the hardened heart. That cleansing blood (wine) cannot be applied by faith until the Spirit has touched and quickened. AFTER this touch of the Spirit (oil poured in), THEN is the wounded ready to receive the wine for the cleansing from sin. This lone passage, which those of the world could hold up to ridicule, is the very core of life's truth and beauty. It is the evidence of faithful transmission to paper by His servants, as well as the insignia of His Spirit. This is the blessed assurance that His word is true and faithful, as well as the plan of salvation simply stated, that the wounded and dying shall have life. Beloved, can you view the perfection of detail and still stand scoffing? Can you challenge this signature and still not tremble?

Yet the word goes on to say, He "set him on his own beast, and brought him to an inn, and took care of him" (vs. 34). Here the beast of burden typifies the work or power of the Holy Spirit by which every sinner is carried into the Church of Christ (the "inn"). There he is lodged and cared for until the Compassionate One returns. "And

took care of him". These are gracious words unto all who have been stripped and wounded to death, but saved through the compassion of the Samaritan. It was not enough, however, that the wounds were bound and treated, but on arrival at the inn whatever further care was deemed good, was immediately rendered and ordered to continue at the expense of the benefactor. For those who accept His blood are not to be merely given temporary shelter, but to be fully cared for until complete recovery is realized. Our Lord also shows us here the great and imperative need of remaining in the church of Jesus Christ (inn) until His return.

Although those averse to church attendance may truthfully argue that many of the established churches have little of His Spirit, and that His true church is not confined to structures of brick and wood, yet the undisputable fact remains that an inn in those days was a place where many assembled for shelter. In such a gathering is shelter and nourishment engendered through the fellowship of one wayfarer on the path of truth to another. That cannot be found by Christians in solitude outside the church. Such are necessary to strengthen, encourage and build up one in THE FAITH. Therefore are "inns" placed across the width and length of our land that every pilgrim, through the grace of the Good Samaritan, may find shelter and nourishment, lest dejection seize his spirit and he wanders off again into the distorted city of Jericho. Others reject church attendance for fear it will cost them too much. But the victim of the thieves had not a penny to pay! His lodging and provisions at the inn were paid in full by the Samaritan, with the added assurance that whatever more was expended, He would repay on His return (vs. 35)! To many this may be a mystery, but from the true spirit perspective, the churches of Christ can FLOURISH without it costing the congregation one penny!

ONE TENTH of every person's INCREASE (that over and above living needs or requirements) belongs to God. Man may embezzle from the Lord, but by no stretch of the imagination does that make such money his own personal property (Matt. 3:8). Since He has declared that a tenth must be returned to Him for the perpetuation of His name and the increase of His kingdom, then everyone who fails therein is simply embezzling that which belongs to God. Since the one defrauded is God Almighty, it is assured that He will balance the account. Yet the stubborn and foolish curse and are in amazement at their multitudinous adversity which they call "back luck". Only the incredibly foolish can hope to rob God. Thus considered, that which is His is more than sufficient to perpetuate and increase the Christian church until He returns. IT SHALL COST YOU NOTHING!

Let us take Him at His word and open our minds to receive of the treasures which He had prepared. The pattern must be true to the Spirit perspective.

*"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee'", (vs.35).* Why two pence, or denarii? We must recognize once and for all that the Son of God did not speak from the casual perspective. His every word was truth's essence from the central power of the throne room of creation.

In the days when this parable was spoken, the wage of the Roman soldier was one denarius per day. As the Roman soldier was a servant of the King, thus he becomes a type of the servant of God, setting the standard upon which was moulded the prophetic aspect of the parable. Surely everyone is aware of the Scripture which declares, *"that one day is with the Lord as a thousand years, and a thousand*

*years as one day*" (2 Peter 3:8), or think you that His Spirit was just casually rattling off words without Divine substance? How dare we limit the Holy One! Therefore, the two denarii paid to the innkeeper represents 2 days' wages. That leaves an even 2 days' wage as the prophetic measure and this portrays 2,000 years. That gives us a commencement point of the prophecy as the time of Jesus's ascension into heaven. 'BUT WAIT', cries the Spirit! 'The wounded man went down to JERICH0'. That city has already been shown as being a type of this world of sorrow and delusions. We must recognize that there were other cities of which our Lord could have indicated our state of separation. But let's not limit Him (Ps. 78:41). In that Spirit we recognize that the moon city conveys to us its measure of TIME.

In our computation of time we use solar measurement (365.24 days per year). The Israelites used a cross between the solar and lunar year, while the Mohammedans employ the lunar year. Not that it is important as to who used this or that measurement, but the fact that we know that there is such a thing in factual practice as computing by the moon, even today. The lunar year is based on 354.38 days per year, therefore, based on this standard, the 2,000 years lunar time compute to 1940.5 ( $354.38 \times 2000 \div 365.24 = 1940.5$ ). Therefore from Calvary, about 35 A.D., there were to be approximately 1940.5 years until His return. That takes us to the fall of 1975. But remember that we are not trying to pinpoint a time, but approximate the lunar equivalent of 2,000 solar years.

The two denarius also speaks of division and separation. For wherever the Christian faith has come in, division has set in. It is like a ferment which keeps dividing and separating the wheat from the chaff. That implies nations as well as the individual's inner life, whereby he



divides truth from error. We have the promise of life and light, as well as the Comforter. But if the minister spends money out of his own pocket (above the tenth of the increase) to call the hospital or to provide a warm meal), that will be rewarded at the close of the two days when our Lord returns.

### THE KINGDOM OF HEAVEN LIKENED UNTO LEAVEN

Jesus said, *"the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened,"* (Matt. 13:33). The faith of Christendom today is an uncertain and unstable factor which has permitted the world to arrive at and totter on the brink of its own destruction, for the simple reason that it is taught, 'Thus it is written, therefore you must believe'. But where is that great light of understanding which Jesus brought? If ever God has revealed Himself to man, surely He has left His signature that we might know the authority of His word! Therefore was it written that the sword proceeding from His mouth has two edges! For when one beholds a maze of interlacing prophecy AND fulfillment, THAT becomes evidence which one cannot refute!

Leaven is NOT a symbol of the Living Word of God, but our Lord used it to illustrate how the word of truth works similarly to ferment within the massive body, breaking up and elevating every particle, readying it for the heat of the Spirit fire. But why did Jesus say 3 'seahs' instead of 1 or 2? Could it be that while Jesus was a child, he had often seen His mother or someone else place leaven in 3 measures of meal? The Hebrew word which is translated "measure", is "seah", and is equivalent of almost 11 quarts. Three seahs would then be about 8 gallons, well over 100 lbs. Did Mary bake 100 loaves or more of bread at once?

What was she, the baker for the city of Nazareth? What a dishonor to the words of our Lord. What slowness to believe all which the prophets have spoken (Lk. 24:25). We have limited the Holy One in failing to recognize that His every word was Spirit and Life, and that His Spirit in expression CANNOT be separated from prophecy. Already we have seen where 1 day is as a thousand years, thus the 3 measures of flour link with 3 measures of time during which the flour sustains the body. Since He spoke from the perspective of God, then those measures become 3,000 years till the whole lump of humanity has been broken up and elevated, preparing it for the baking by His Spirit. The first 2 measures have almost run their course, during which the ferment of His Gospel has been preparing us. Then shall follow the 3rd 1,000 year day of kingdom rule when the gospel of everlasting life shall be preached (Rev. 14:6), and the knowledge of the Lord shall fill the earth as the waters cover the sea (Isa. 11:9). Where is the scribe who can refute these measures in truth or find one flaw in the two edged sword of our Lord? Hold firm on that impregnable ROCK which is founded in truth and revealed in light. Anoint your eyes that you may see and wash out your ears that the glory of the Ever Living One may dwell deep within you!

#### SILENCE REGARDING JESUS IN RABBINICAL READINGS

That everyone may be thoroughly instructed, even in the fundamentals, it may be well here to look at the verdict of history recorded by His own people and enemies. His great enemies were not the Romans, nor were they the pagans of the day. They were His own people, and especially the ruling religious leaders, who, just like those of today, went to almost any extreme to maintain their power. Therefore, they concluded it expedient to assassinate Him before His followers became numerous enough to enthrone Him and unseat the rulers. That is readily understood. And when we look back through

the early writings of Jewish rabbis, we find them eloquently silent on Jesus of Nazareth, except for rare comment. Yet even their own history concedes His execution. Their calculations misfired and did not silence His followers. They then decided on a conspired silence, as if He was not worthy of their notice. But why were not the disciples silenced by their Teacher's execution? Even a fool can discern that either the resurrection did take place, or something equally unprecedented, which infused the disciples with new hope and zeal to face even a tortuous death if necessary, to promote the teachings of Jesus.

Many years later, we find the rabbis writing of Jesus, "He practiced magic and led Israel astray". That is the verdict of Jewish rabbinical writings! That He practiced magic, is the great admission that He did perform supernatural feats and marvels in their day which they could neither explain or duplicate. Thus through the pen of His keenest enemies we have established the historical reality of the wonder of His Word. In this day and age, magic is chiefly confined to pulling rabbits out of hats, but for such stunts even the Pharisees would not have crucified Jesus. Thus is that fearful power which He manipulated well worth our most serious consideration.

### JESUS PERFECTED ON THIRD DAY

Jesus is quoted as saying, "*...on the third day I shall be perfected.*" (Lk. 13:32) Yet these words were spoken some time between the feast of dedication (in December), and the last Passover, certainly less than five months before Calvary. It is equally as certain that it was much more than three days before Calvary. There is nothing recorded in the gospel accounts which would satisfy the above expression of being perfected on the third day, if considered from the casual per-

spective. Already we have seen repeatedly how He did NOT speak from the casual perspective, but from the perspective of God. He walked not only three days thereafter, but many days. Neither can we say that the days were prophetic of years of His ministry, for it was almost ended. It would also be incorrect to state that the third day referred to His resurrection on the third day, for clearly He said that, *"I must walk today, and tomorrow, and the day following..."* (Lk. 13:33). Consider His repetition with reference to the three days of WALKING. Therefore, to postulate that His walking on the first and second days referred to His casual walking about, while the third day refers to a considerable measure of time until resurrection morning is illogical. Hence we must shift to the perspective of the Lord of Life.

We have repeatedly seen that 1,000 years is as one day with the Lord, so why talk of a 72 hour period? As the Word of God, He would have to speak of 1,000 year days, and on 2 of the thousand year days, He would be casting out devils, doing cures, and would be about His work - leading to perfection on the 3rd thousand year day. About 2,000 years ago, Jesus began walking on earth while casting out devils and doing cures. That work was carried on by His apostles and their disciples, even to the present day. For clearly He identified Himself with the Holy Spirit who would be sent from the Father (Jn. 14:18). The casting out of devils and doing cures, though less phenomenally than by our Lord, has continued through the centuries. We are now in the beginning of the 3rd day, which shall see His perfection. Though the 2nd day will not end until 2,000 A.D. (using solar measurement), if we were to use prophetic time (360 days to a year), the 2,000 years would approximate the fall of 1971.

Could God incarnate be imperfect? We can not conceive of Jesus as imperfect, neither is there any Scripture which backs this perspective. Thus, it can only be understood in relationship to the perfection of those who believe unto Him. (Matt. 25:40, 45; I Cor. 15:26). Jesus is the head, and the body must be prepared to take orders from that head to operate properly (Heb. 10:5; I Cor. 11:3). As long as the death blow to Satan has not been FULLY accepted by His people, at least by a representative number, the perfection He came to bring has not been considered or achieved. The body MUST learn to respond in a correct attitude and in truth (Jn. 8:32, Eph. 15,16).

Thus in this parable, He declared prophetically of things to come; that is, after 2000 years of the work of His ministry would His perfection be realized in and through His people, fully overcoming the works of the enemy, one of which was death to the physical body (I Cor. 15:26; Heb. 2, 14-15; I Jn. 3:8; Jn. 6:48-50). Or possibly you believe that Jesus did not accomplish ALL on the cross? That He did only a partial work? It would not be Scriptural to postulate that there will be no death in or following the millennium, yet we may safely assume that death will have been fully overcome by a large and representative number WHILE ON EARTH!

Jesus went on to call Herod a "fox". Why? Just to slur him a bit? How dare we attribute to the Creator of the universe such idleness as of man. "Herod" means hero-like". Foxes live in holes and are afraid of light. Besides prey, they also eat grapes (Song of Sol. 2:15). As the fig tree is a type of the Jew, so is the grape a type of the Christian (Hos. 9:10; Jn. 15:1). But, in that statement did Jesus declare the enmity between the "hero-like" rulers of the world and

that of Christians. When man strives to assume hero-like proportions in order to be acclaimed by others, that spirit (attitude) is at enmity with the name of Jesus Christ. Especially dangerous to the young Christian (young in faith), is the association with the spirit of Herod. It is but another way of declaring that the meek and humble shall inherit the earth, for they are in the perfect will of God.

### THE MOSAIC TABERNACLE

Scripture shows how the tabernacle erected in the wilderness was an earthly representative of that actually in heaven as shown to John the Apostle (Rev. 15:5; Rev. 11:19; Heb. 8:5; Heb. 9:24). With that in mind, we realize that Moses was shown the actual tabernacle of the testimony which existed in heaven, together with the Ark and other pieces of furniture (Ex. 25:40), "ON EARTH AS IT IS IN HEAVEN" (Matt. 6:10).

While they cannot be precisely the same in reality, then the pattern must be a true reproduction. So long as man on earth cannot measure up to the stature of God in heaven, he must be constructed on the pattern of God (Gen. 1:26,27). And, as Moses could not construct on earth a tabernacle of the glory of the heavenly substance, it still had to be made in its true image, insofar as that became possible for man to achieve. That is the basic truth of the entirety which you will find in studying the Word of God (Rom. 1:19,20). God is a deathless being and man was made in the image of God. How ignorant for man to think he MUST die! If Jesus was God in human flesh and His words and deeds were not His own, but His Father's in heaven, then ALL THE WORDS AND WORKS OF JESUS CONFORMED TO THE HEAVENLY PATTERN. THEY MUST CONFORM TO THE VERY BEING OF GOD, AND THEY MUST BE A PORTRAYAL OF GOD'S COMPLETE PLAN FOR THE REDEMPTION



OF MAN. God is light and truth. The facts of a thousand years from now are as much truth in God as are facts of thousands of years past. As the Mosaic law was but a shadow of the truth (Heb. 9:24; Heb. 10:1), so is the earthly but a shadow of the truth in heaven being built upon the same pattern (Hos. 12:10).

### RAISING THE TEMPLE IN 3 DAYS

Jesus said that if the temple was destroyed He would raise it up in 3 days, but the Jews replied that the temple was 46 years in the building (Jn. 2:19-21). Jesus spoke of His body, but we must remember that He spoke from the perspective of God, so must the 3 days link with 3,000 years. Thus in the 3rd 1,000 year day would He be perfected and reign supreme in both the heavens and the kingdom on the earth. It should be observed that the resurrection was not after 3 days, but rather ON the 3rd day (Lk. 24:21). It will then be on the 3rd 1,000 year day when the temple of His body of believers shall be raised up to become exalted over the earth. Let us not limit the Holy One, but instead apply more of His word with our eyes open, that we be able to see His radiance even a little brighter.

From His first appearance in the temple at the age of 12, being about His Father's business, until the last Passover (just preceeding Calvary), was an even 21 years. While He was in the world, He was the light of the world (Jn. 9:5). Again He replied, "*Are there not 12 hours in the day?*" (Jn. 11:9). That then declares that the 21 years of His ministry, being about His Father's business, were parallel or prophetic of a 12 hour day. Thus as 21 years would symbolize 12 hours of light, so would 42 years symbolize a 24 hour period, or one day.

Behold how the Lord in His wisdom CONFORMS ALL THINGS TRUE TO THE PATTERN, "*forty and six years was this temple in building*," (Jn. 2:20), cried the Jews! They spoke of the temple of wood, stone, and precious metals, yet did the Lord take their statement and center it in the one and only true pattern, the Living Temple. Looking back to Jesus's type, we find Isaac, son of Father Abraham. Referring to Bible chronology, we see how Isaac was born in 2046 A.M. (i.e. after Adam's fall, or mortality). As they said that the temple had been in the building process for 46 years, then are we justified to apply that prophetic 42 year day of which Jesus has veiled, and thus do we get  $46 \times 42 = 1932$  years (It should also be noted that a day also becomes prophetic of a year (Ezek. 4:6). Therefore, from the birth of Isaac,  $2046 + 1932 = 3978$  A.M., or 22 B.C. According to history, Herod's temple was commenced about 18 B.C., within 4 years of the veiled prophecy! As the temple of the body answers symbolically to the man erected temple, so in a national sense does it also typify the composite human temple of the entire Jewish nation. Here then, we trace its inception to have commenced about 2046 A.M., taking up almost precisely 46 prophetic years (each year being 42 years long), unto the reconstruction of that temple which stood in His day!

The era of preparation for the human temple of the Jewish nation had been completed and, in that temple made by hands, which in TIME conformed to the 46 prophetic years of their own nation, did the Messiah manifest! Had they received him, their temple nation would have remained, as well as that made from stone. But since they rejected Him and chose to destroy the body of the Living Temple, so did they destroy their own temple nation and stone building. Behold the finger of God in prophecy, who conforms all things to the pattern of truth!

As this was a picture for the nation of Israel, so must spiritual Israel (Rom. 2:28,29; Gal. 3:29, 4:28) also conform to that pattern (Rom. 15:4; I Cor. 10:11). As we saw the prophetic measure being 1932 years ( $46 \times 42$ ), so are we justified to apply that measure from His death, as the time when night would settle upon the earth (Jn. 9:4). Although there is some varying opinion as to the exact date of Calvary, it is here believed to be 35 A.D., but a few years one way or the other will not matter. Thus  $1932 + 35 = 1967$  A.D. But the Jewish night was divided into four watches, from 6-9, 9-12, 12-3, and 3-6. On the basis of there being 21 years equivalent of night, the four watches would approximate 5 years and 3 months each. We also know that Jesus is to come at midnight, the end of the second watch (Matt. 25:6, Lk. 12:38). This would give us an added measure of approximately 10 years, 6 months till midnight, or around 1977 as that prophetic measure, when construction for spiritual Israel could be nearing completion. (Again, we must keep in mind the uncertainty of the chronology with reference to Biblical events). Truly the glory of the latter house will be greater than the former earthly house (Hag. 2:9). The Lord's every word is conformed to the pattern of the creation He has designed. That is His signature, that we may know not only that His words are true, but that there was faithful recording by His servants who wrote our Bible.

That we not limit or try to dim the bright light He has placed before us, let's take a brief look from a more common prophetic perspective where a day equals a year (Ezek. 4:6, Num. 14:34). Thus 3 days equals 3 years, but God's manifestation number to man is 100. Abraham, a type of the Father, begot Isaac, a type of Jesus Christ the Son, at the age of 100. As Abraham means "high father" and Isaac means "joy", so does that

become a beautiful picture of the heavenly two, for Jesus said that in Him our "joy" might be full. This number also corresponds to the floor area of the Holy of Holies in the Mosaic Tabernacle, being a 10 X 10 square on the horizontal plane, relating to the earthly matters. It was there, in that Holy of Holies, that the Ark of the Covenant was placed, symbolic of Jesus on the throne. Therefore are we justified to link the 3 years with 300 years. Within 300 years from the time the Jews destroyed the Living Temple, Jesus, God had reared up and established His teachings in the gentile world. Since the Jews refused to receive Him, He turned to His OTHER sheep (Matt. 21:43). In about 313 A.D., Rome accepted and established the Christian faith within her empire. That was ON the 3rd 100 year day! All things conform to the praise of His Name that we may give the glory due His Word. What a foundation of truth the Lord has given to PROVE His being!

#### COUNTING THE COST OF DISCIPLESHIP

The multitude was following Jesus. His ministry was nearing the end. Then pausing, He turned to them to explain the cost of being His disciple. The price consisted of loving Him to the exclusion of everything else; a willingness to leave family, home and friends to do His will; and bearing one's cross to follow the Master (Lk. 14:26,27). Then to emphasize the necessity of being conformed to His will, He spoke a parable of two kings about to go to war (Lk. 14:31-33). Already it has been said that the Lord never spoke or performed a miracle without leaving His Divine Signature, but where is the new gem and portion of meat in Christianity today (Lk. 12:43-43)? Yours is the privilege of helping in that portion of the Lord's work of appropriating the meat in due season (Matt. 13:52). But there is responsibility. With great determination you may raise to meet it and partake of the rewards,

or you may instead elect to turn away from your responsibility and also reap its judgment. Jesus could not have made it clearer that His kingdom was NOT of the earth (Jn. 18:36). His requirements are of a moral and spiritual potential rather than of brawn and courage. Movies, playing cards, television, sports, all are NOT sin, but wherein is the LIFE which Jesus came to bring (Jn. 6:63)? These things are of the world and do not give life substance to children who are already in the death process. He concluded His statement about two warring kings, then repeated the requirement: *"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple,"* (Lk. 14:33). This truth is as great today as in the days of His flesh. This does not indicate that one should walk off and leave family, for the Lord has also commanded us to care and provide for them. But, it does mean that these earthly ties should not bind us down. There must be a complete willingness to follow wherever the Lamb may lead (Rev. 14:4).

The people of Jesus' day looked for a deliverer, and such would be their Messiah. Eagerly did they yearn for that Savior, waiting and hoping that even Jesus would change His tune to proclaim the hour in which they would overthrow their enemies. Had He made such an announcement and shown willingness to use a portion of His power against their oppressors, then even the Pharisees and Sadducees who hated him, would have staked their lives at His side. Truly they wanted their kingdom, but not so spiritual a King. Yet they had hoped that it was He who should deliver Israel. This hope had been entertained by His mother, as well as John the Baptist and others (Lk. 17:20,21). But is not the kingdom the sum total of the individuals? Was that the character of the Jews, for which God had worked? They wanted to see David's throne exalted and themselves supreme in the world. But our Lord

was a spiritual King, and His Kingdom not of this world. In this parable He laid down the commitment for the exaltation of the individual or the nation, "Forsake ALL you have!" Since the Jews did not begin to measure up to the requirement, they had to be given another course of training in spiritual values. For 19 centuries have His people been in training and NOW the throne of David shall soon be exalted! That was a promise to the Jews and the Lord lives up to His promises. The Pharisees of His day looked for the re-establishment of that throne, in accordance with their understanding.

THE ARMY OF 10,000

vs.

THE ARMY OF 20,000

But that was in conflict with the precepts of THE kingdom, and that is precisely what our Lord spoke of when mentioning the 2 kings in Luke 14:31-33. One with 10,000 and the other with 20,000. Should not the one with 10,000 sit down and assess the situation to see if he could stand up to the one coming against him with 20,000? Manifestly, the strength of the king with 20,000 was far too great for the army of 10,000. That is to say, the weight of David's earthly throne was no match for the massive weight of the spiritual kingdom of Christ the King.

As we raise an earthly number by 10 to make it speak in terms of spirit, so conversely must we reduce it by 10 to make a spirit number speak in material terms. Because Christ was a spiritual King, he could link no number with Himself, belonging to the material plane. Therefore does the 10,000 become 1,000 and the 20,000 become 2,000 (years). The consensus of opinion seems to place David's throne between 1018 and 978 B.C. So do we see the setting up of David's throne

approximately 1,000 years before Christ's first advent. Thus in substance He said, 'Can you hope that your selfish and materialistic concept of David's throne, based upon your 1,000 years of history since David, be able to stand up to challenge the might of my spirit sceptre which I shall raise up at the close of 2,000 years? Have you sat down to count the cost of rejecting me now, as it shall bear down upon your generations throughout 2,000 years?'

Here, again, is one of the clearest and most emphatic of all His veiled prophecies - that the time (or year) when the Jewish nation shall decide to secure terms of peace, is *"while the other (kingdom) is yet a great way off"*, that is, long before the close of the 2,000 years (Lk. 14:32). Are you forsaking ALL, that you may know Him? For the Glorious One is not far off! Or is your kingdom of friends, family, and material possessions a match for the King of Glory, for THAT was the introduction He gave to this parable.

Momentarily, let us look at these two basic numbers, 10 and 20. One is the number of life, raised to the first power. It is the number of the law on Mt. Sinai, which was life for the soul. Thus the 10 used in this saying, spoke of the life He had granted to His nation through the 10 of the law. The 20 is 2 raised to its first soul power. Two is the number of division with reunity as its ultimate ideal. Hence, it is division, separation, and screening, reaching into the vitals of the soul (2 in the second placement). *"Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division,"* (Lk. 12:51; Heb. 4:12). Thus works His Spirit. First divide, for DIVISION ENGENDERS PRESSURE, AND PRESSURE WEARS OUT. When one's weakness is fully realized, then, there is a reaching out for HIS strength (II Cor. 12:9). Yet to receive His strength, another law must be met, that is the

JOYOUS ACCEPTANCE of His WILL. When that stage has been reached, then has He conquered. That is how His Spirit has been working in the hearts of families, nations, and the individual, until now the work is almost accomplished in a representative number. Even the law for the individual disciple, the division and screening of 2, must be raised to its first soul power (20) in and through a constant selection of that which is for one's ultimate good. The infant learns to choose food in preference to that which is not edible. Then comes the stage where foods are selected because one tastes better than another, and finally the selection is made for health reasons. Yet all of this is but 2 in its first placement, or that of the material. Yet ultimately, this is the commencement of 2 in its second placement. It is that of discipleship, dividing between good and evil, learning to choose good; not merely that which seems good for the moment, but that which is for one's ultimate welfare and reunion with God. This selection should take place not in food only, but in thought and conduct also.

### THE THRONE OF DAVID

Shall we look for a moment at tomorrow and behold His kingdom in operation? As the Jews of Christ's day looked for the earthly throne of David to be exalted, so even now must Christians have been taught that Christ in person shall sit and reign from Jerusalem, subduing the nations with a rod of iron. Indeed there are numerous scriptures which at first reading APPEAR that way, but let us not forget that the very nation which produced the prophets and received the Word of God believed WITH ZEALOUSNESS that after their return from exile, their kingdom was then permanently established. The mere fact of scripture appearing this way or that on a casual reading is no proof that the first impression is correct.



In the days of Moses and the prophets, while Israel received the Word of God from the mouth of His messengers, we find that God is referred to time and again as the "King of Israel". And, in truth, as long as they received and obeyed His Word, He was their King. Christ is to sit on David's throne and reign from sea to sea, but now as of old, the people's concept is a carnal one. Our Lord is a spiritual being (though at will manifesting in material form). HIS IS THE KINGDOM OF HEAVEN, now and for ages to come, and THE KING SHALL LIVE IN HIS KINGDOM. Time without end is Yahweh declared as Jacob's (Israel's) King, yet at no time are we told that He sat upon an earthly throne. Such concepts are for those who don't think while reading. As long as the people received His word through His appointed messengers, then He was their King.

The clearest statement of His future reign upon the throne of David is Isaiah 9:6,7, where we are told that the INCREASE of His government was to continue from HENCEFORTH, or from the time of His BIRTH. This scripture links His reign upon the throne of David as COMMENCING with His first advent, and has continued ever since. Thus there is not the slightest scriptural foundation for the postulation that after the manner of earthly kings, He shall sit on a material throne. Neither would it be possible, since David IS TO BE RAISED UP TO BE THEIR KING! Has it not been written (Jer. 30:9; Amos 9:11; Hos. 3:5; Ezek. 34:23, 37:24)? Even if we leave out reason, WHY should we REJECT scripture? David of old is to be raised up or resurrected to them and will be their king. He is to be an EARTHLY king, functioning in a normal physical body, sitting upon a magnificent throne in Jerusalem, during the millennium.

Yet David's reign shall be no rod of iron,

as affecting other nations. Neither shall the world be ruled through puppet governments subject to Jerusalem. A world scepter of iron was never promised to David. Clearly it states that by way of translation, the true churches shall be taken up into the air and thus ever be with the Lord throughout the ages (I. Thess. 4:16,17). That does NOT refer to living on earth. Precisely was the same truth stated by the Lord in His saying that He would go to prepare a place for them and would come again to receive them to Himself - that where He was, THERE we may also be (Jn. 14:2,3). Here is emphasis given clearly, stating the location as AWAY from earth. Had He meant that He would return to earth to abide, He would have said, 'Where you are, I shall be'.

Now behold the KEY to His glorious reign. HIS BODY, the translated church, shall be everywhere present to implement His will. For in glorified bodies, we shall be like Him, and after the manner in which He manifested to His followers after the resurrection, so shall we function (Phil. 3:21). His 40 days of manifestation following the resurrection was a portrayal of the ways and means of His reign following the translation of His saints. It will be through the body's working, by which He will subdue all things (Isa. 30:21; Rom. 8:19,20; Matt. 4:16-18). Speaking of angels, the Spirit declared, "*Are they not all ministering spirits*" (Heb. 1:14). This tells us that God's PRESENT rule upon earth is by media of the angelic world. Powers, principalities, and dominions (angelic orders) have been given jurisdiction over the affairs of man, while unto individuals who are to be "heirs of salvation", have been appointed individual ministering spirits. The overruling power of angelic heirarchy in mundane affairs is also brought out in Daniel 10:10-14, 20-21. Or do you not know that you shall judge the world as well as angels (I Cor. 6:2,3)? Ministering spirits in

charge of the heirs of salvation shall, by the same heirs, be judged!

In like manner shall the higher order of angels, who have been in charge of cities and nations, be judged by the glorified saints of a more exalted standing. Manifestly, as we are to judge the angels who have previously been in control, WE, the judges, shall replace them in that jurisdiction over earthly matters. Of that did the Apostle Paul speak, *"Know ye not that we shall judge the angels? how much more things that pertain to this life?"* (I Cor. 6:3). Every member of that glorified body of saints shall receive his assignment of responsibility in the new world government. Indeed there shall be no idle wasting of time on streets of gold while strumming a harp (Lk. 19:17). The kingdom is filled with progressive activity.

The reference to a rod of iron and the nations being broken like a potter's vessel, clearly implies the absolute nature of theocratic rule (Rev. 2:26-27). It will not be a reign of grace and mercy, but a reign of LAW in RIGHTEOUSNESS. This law shall proceed out from Jerusalem, being carried to the nations by the redeemed priesthood (a small remnant of world Jewry) (Isa. 2:3,4, 62; 1-3; Mic. 4:1,2; Zech. 8:22,14:8). What then is the true significance of the "rod of iron"? His pattern does NOT change. In Daniel 2:32,33, He spoke of "legs of iron". It is by our legs that we walk on earth. The rod of iron, by means of which we shall shepherd (not rule), in His wisdom, speaks of His glorified saints WALKING ON EARTH, dealing out correction by the spoken word, where needed (Phil. 3:21, Isa. 30:21). Let us assume that the civic governing body of a city holds a meeting of council, and during the session a measure is decided upon which is in conflict with the Divine Plan (it may be through ignorance or through selfish motives). Then will the rod of iron smite down when the glorified saint

in charge appears in their midst. Individuals will not be under compulsion, but persons in civic power will be subject to removal by the rod.

As to individuals, they too will be under supervision and guidance (Isa. 30:19,20). Days of uncertainty shall be past. Their teachers shall be seen in truth, but that POSITIVE knowledge requires responsibility vastly greater than today. Because this age has been one of much darkness, with much room for faith, it has abounded with much grace. But when darkness is dispelled by light, then shall man's responsibilities become great. Then shall a person of ripe maturity of years be counted as only a mere child, while absolute immortality shall be the fruit of obedience (Isa. 65:20).

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